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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—2 Ph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLIASTICAL NOTES.

A SPECIAL Convention for the election of an Assistant Bishop in the Diocese of Alabama, U. S., will probably be held early in October.

FOUR ministers of "other denominations"—Presbyterian, Congregational, Methodist and Moravian—applied to the Bishop of Ohio during one month for orders in the Church.

THE will of James T. Swift, of New York, gives \$5,000 to the Church Home, at Geneva, N. Y., as a memorial to his wife. All his books concerning Napoleon are given to Hobart College.

A SPECIAL meeting of the House of Bishops of the P. E. Church of the U. S., is to be held at Pittsburg, Pa., on the 2nd of October. The election of a Missionary Bishop for Japan will probably form an important part of the work to be done.

IN Northern Michigan there are said to be many counties without a church of any denomination, and thousands of men, women and children in the towns and in the woods who never have heard the Word of God or seen a church.

CALVARY CHURCH, New York City, like many other parishes, owns a "farm" in the country, to which the poor of the parish and others of the neighborhood are sent every year for a breath of fresh air and healthful recreation. The farm includes a hundred acres, with buildings, a stone chapel, etc. About one hundred persons are sent there each week for the week's stay.

THE Church of the Redeemer at Sorrento, Me., the gift of Mrs. W. F. Cochrane, of New York, was consecrated August 24th by Bishop Neely, assisted by the Rev. Augustus Amory and the Rev. J. S. Moody. A large congregation was in attendance from Bar Harbor, including General Greely and General Benet, of Washington. The chapel was exquisitely decorated.

THE Bishop of Chicago, in his Convention Address, says: The question of the hour is: Shall this Church be the Church of a class, or of all the classes? Shall we sit contentedly down with so narrow a conception of our mission as that we are to minister only to the wealthy and cultured people of the great city and large towns? or, fired with a nobler aim—an aim more consonant with the spirit of our blessed Lord—shall we refuse to rest content, until we have included all classes and conditions of men within the scope of our missionary work?

KNEELING IN CHURCH.—"Is it quite alien to my subject to suggest the very great importance of making proper provision for kneeling throughout the Church? It is very difficult to plead for reverence and devotion where no care has been shown by the clergy and churchwardens for devout kneeling. May I also name the pain with which I have sometimes seen the

members of a Church choir sitting, instead of kneeling, throughout the prayers? If the choir do not set an example of reverence and devotion, one can hardly expect the congregation to be reverent and devout. I would also venture to beg our kind assistants, the organists of our churches, not to let the exigencies of their official duties prevent their setting to their choirs an example in this matter. Let them kneel as much as they can, and even when sitting at their organs show by their manner that they do not consider themselves absolved from all participation in the general worship of the people.—*The Bishop of Wakefield.*

WE hear that a London curate has been advertising his desire to become 'a caretaker of premises.' An evening contemporary asks, in regard to the incident, 'Was ever clergyman reduced to such straits as this?' The causes which have led 'a London curate' to seek such a humble appointment are unknown to us, but we can reply to our contemporary's inquiry in the affirmative, and also say that there are many clergymen who have been brought by the non-payment of tithe to straits quite as sad as those which the advertisement of 'a London curate' may be taken to imply.—*Church Bells.*

A ROMAN Catholic Bishop has recently declared that he has received more converts from the ranks of Evangelicals than from High Churchmen. It is perhaps an illustration of this statement that Newman was an Evangelical in his boyhood. It was in this school of emotional and individual religion that he probably nursed his high-wrought sensibility and acquired that tendency towards a subjective cast of thought which he showed through life. The reliance on personal experience in the Evangelical became in the Tractarian a reliance on personal historic reading and the deductions of his own logic. Far from an egotist, Newman learned in early life to find within himself the assurances and the guidance to which he always abandoned himself. The confidence which he had in his own emotions and in his own intellectual processes and results was in part derived from a consciousness of sincerity and thorough honesty. 'This confidence he communicated to others. "It must be true," said Ward, "for Newman says so."—*The Churchman, N. Y.*

AN interesting antiquarian discovery has been made during the restoration of Linkinhorne Church in Cornwall (England). In removing the plaster from the south wall, portions of texts in old black letters surrounded by scrolls were found, and below this a life-size figure of our Lord was disclosed, with groups of smaller figures at each side and beneath his feet, representing the seven acts of mercy—to give food to the hungry, drink to the thirsty, clothing to the naked, harbor to the homeless, to visit the sick, to minister to prisoners, to bury the dead. The act of clothing and that of visiting prisoners seem to be included in one picture. The dispenser of mercy in every act (excepting the last, in which a priest with a tonsure appears) is a woman in the dress of an abbess. The figure of our Lord is finely outlined. He is repre-

sented with a nimbus (inclosing a cross) surrounding His head, and with wounded side, hands, and feet. His bleeding hands are uplifted as if in blessing, and the symbolical treatment of the subject throughout is of much interest. The fresco is probably one of a series which occupied the spaces between the door and window openings of the south aisle on the original plastered surface of the masonry, and is doubtless of the same date as the aisle (circa 1380) The lettering that covered it is post-Reformation, and the words 'King James' probably fix the exact period of this latter treatment.

BISHOP MITCHINSON has been raising his voice in no uncertain accents against the growing 'tyranny of choirs.' He says that we have got rid of the tyranny of the old parish clerk, who had usurped the province and rights of the congregation; and now we are in danger of falling under another tyranny, whose consequences will be as disastrous. 'Choirs alike in town and country are rapidly monopolizing the service, and ousting the congregation: the congregations are perforce again becoming 'dumb dogs.' This is strong language; to some it may even seem a trifle exaggerated, yet we seriously question whether it is too strong or overcolored. There can be little doubt that the idea of the English Church service for the ordinary run of parishes is the idea of a congregational service, by which we mean not a service at which the congregation silently, though it may be intelligently, assists, but in which it audibly joins. To have churches here and there, under certain special circumstances and possibilities, in which the highest form of musical service may be heard, is certainly right and desirable enough. But in the nature of the case such churches are, and must remain, few and far between. Now, however, go where you will, how almost universal are anthems and 'services,' paltry little bits of commonplace music villainously sung. Nobody gets pleasure from these performances except the performers; if any one objects to the expression 'gets pleasure' in such a connexion, let us say nobody is edified. A beautiful piece of music beautifully rendered is an artistic offering, which rightly has its place in the public worship of God. But can we lay our hands upon our hearts, and say that under this description come the ordinary anthem, the ordinary 'service,' as the ordinary choir gives them to us.—*Church Bells.*

WE talk about the sacred ministry, the sacred desk, and the sacred calling; but we want sacred offices, sacred banks, sacred stores, and sacred shops, and every man in them who names the name of Christ to be faithful to His "ministry"—to do His work, bear His testimony, lift high the light of the Divine life, and scatter the salt which saves the world from corruption; to be a witness for godliness, righteousness and brotherly kindness. Every calling is sacred, and every line of business for the Christian is one in which the Master may be served, and testimony for the truth may be borne.

WHAT appear to be calamities are often the sources of fortune.

THE DIVINE USE OF HUMAN PRAYER.

We considered last week the reasonableness of our belief that prayer is an influence whereby man can affect man and his surroundings in ways real, although unseen and immeasurable. We saw that there is a perfect naturalness in prayer as a vital human power; and that, on the grounds of the unseen mechanism of the universe, there can be no scientific objection to prayer as out of harmony with what man knows for certain about nature.

But the difficulty that some find in believing the power of prayer is not so much on these mechanical as on spiritual grounds. If we thought rightly of God as the Supreme Spirit, Will, Mind, Person, as the Ever-living, Ever-present Father of spirits, the belief in prayer would disclose and unfold itself naturally, as corolla flowering from this all-enveloping chalice of faith in the Universal Fatherhood.

But, alas! the truth of the Fatherhood of God, greatly though it has been revived of late years, is still very much of a dead letter in the popular Creed. Our loss of faith in prayer is indeed a visitation, upon these generations, of the sins of those parents who did not teach their children that God was the Father of fathers, the Eternal Father of spirits, ever present with, ever begetting, ever in every spirit, more truly than mortal father, aye, than mortal mother is with the child in the moments of supremest parental enfolding. Well did the prophet say that 'the Lord our God is a jealous God,' jealous for our love as the mother over her new-born babe; for He knows the store of alienation and prayerlessness that must ultimately come from the sin of the parent who engraves in the child's mind any other image of the Most High than that of the Father Eternal. Yes, prayer and belief are so hard for many to-day because religion was too long a making and a worshipping of graven images, of schemes of salvation, instead of the Father of spirits, eternal, immense, unseen.

The mystery of the action of spirit upon spirit passes into melodious harmony with all our conceptions of law when once we believe in the eternal Father of spirits as the Supreme Eternal Mind. It is only through the Supreme Mind, Who is above all and through all and in all, that even the humblest human mind can act upon another mind for good. The Father of spirits is the medium whereby any spirit of man acts upon the spirit of man for good.

In our second collect at Evening Prayer, which dates from days (fourteen centuries ago) when nobler thoughts of God animated the utterances of the Church, we say, 'O God, from Whom do proceed (sunt) all holy desires, all good (recta) counsels, and all just works.' God, the Supreme Mind, Will, Spirit, is ever moving every human mind, will, and spirit, to do His work. We can yield to His moving, or resist it. And in so far as we, either thinkingly, or by happy habit unthinkingly, are giving way to holy desires, good counsels, just works, we are allowing ourselves to be fellow-workers with God, from Whom all these do proceed. And if our holy desires, our good counsels, our just works, are brought to bear upon others, it is God Who through us as instruments is acting upon them, and God's will is then being done by us, as in heaven so on our little bit of earth. If, then, any one is exercising any influence upon anybody else for good, the good influence is not, as it were, straight from mind to mind, as if those two minds were the only minds in the universe. If any one gives way to any holy desires, good counsels, or just works, through anything that I say, or do, or will, or pray, those holy desires, and good counsels, and just works, come to that person from God,

Whom I on that occasion have not resisted, but have allowed to do His gracious will through me for that person. Thus God, the Father of spirits, Who is above all, and through all, and in all, is the connecting link between spirit and spirit, will and will, mind and mind, whenever spirit acts upon spirit, will upon will, mind upon mind, for good. To this assertion we commit ourselves whenever we say the words which the Church gives us in our daily Evening Prayer for peace.

And if God be thus the source from which, and the medium whereby, we influence one another whenever we influence one another for good, we are in the verge of prayer oftener than we know. And the distance of space between our bodies, or the dissolution of our bodies by death, can make no difference in kind as in power of acting one upon another as spirit upon spirit.

The Eternal Son, through Whom we are thus one with the Eternal Father, says, 'If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you.' All true prayer is prayer that God's will may be done. We are certain (are we not?) that it is God's will that everything should be done which we ask for, e. g., in the words of the Church's services. It is God's blessed and bountiful plan to put it largely into man's hands to work out His gracious will for Him. Of course, this graciousness of God inevitably gives us a power for the time of thwarting His will. Prayer is the uplifting of the heart to God in desire that His will may be done, and done by our hands and hearts, as far as in us lies; as in heaven so on earth. If then we abide in Christ, and His words abide in us, if we really pray through our Lord Jesus Christ, then what we will become what *God wills*, and through our prayers God's will is worked out, as by His 'means' of grace.

God has parted for a time with some of His power to us. And prayer is one great means whereby we may exercise His power committed to us so that His will in all things may be worked out. Thus prayers is at once Divine service and the service of man.

Prayer is the putting ourselves into such a relationship with God, through Christ, that forces, which we know that we as human beings possess, may be used for the furtherance of God's kingdom, the accomplishment of His will upon earth as in heaven.

Prayer ceases to be prayer if, in effect, it is an asking that God's will may not be done. Prayer in any matter about which we pray is the asking that God's will in the matter may be done, if possible, through our prayers joined with the vast intercession of Christ and His members. Many difficulties of thought about prayer will vanish if we can always believe that God's will on any subject must be better than ours, and that He is never desiring less, but always more of good than we desire. If we start from a belief in the infinite goodness of God there is seen to be, in the most earnest prayer, nothing like an asking God to change His will.

Why then, it may be said, *should there be any asking*, if God's will is so entirely for the very best that man can desire; if, as we say in one prayer, He is accustomed 'to give more than either we desire or deserve.' But we have now prepared the way for a ready answer to this question, 'Why should God require any asking?' Why, indeed? Why should He allow us to be His instruments, the workers of His will, in any of the many ways in which we know that we must work out His will if at the time it is to be done? Why should He put Himself at our disposal, as in all reverence it must be said He does, when He allows us, through Him, to exercise influence for good upon one another and upon His world? Why, indeed, but because He is the Eternal Father of all spirits, and, as such, cannot but give us who, as spirits and as His children, are made

in His image, some of His Divine nature and power.

We know that we possess, through God's grace, the power of influencing one another and the world. In prayer we beseech Him that these powers of His that He has placed in human beings, spirits, wills, minds, and bodies, may be used as channels of His will and means of His grace. We cannot but ask this of Him as the Father of spirits; and, as the Father of spirits, He must love to have us asking this in everything. If He be the Father of spirits the best thing we can do in everything is to ask Him to guide us, and, through us, or in spite of us, to accomplish His will.

Yes, belief in the power of prayer upon the world follows from belief in the Fatherhood of God, 'above all, through all, and in all.' And therefore it is that communion with the Father, through our Lord Jesus, the Vital Head of the human race, is such an inseparable adjunct to prayer. Therefore, the Holy Communion of the Body and Blood of Christ—the Blessed Sacrament of *that in Him* wherein He stoops to fellowship with *that in man* which is common to all men—has ever been held to be the indispensable 'means' of prayer as of all grace; 'generally necessary,' necessary, i. e., for the *genus* or grace, and for every one who would live up to his vital relationships with his fellow-men, and so render himself able to exercise duly his God-given powers of prayer and intercession for all men. Prayer is the recognising and living in the most real of human life. Nothing short of prayer is full life; and the Holy Communion of the Body and Blood of the Lord of Life is the Bread of this life, and therefore the very Food of prayer.—*G. S. in Church Bells.*

CHOIRS.

If the music in our churches is to be efficiently rendered, it is absolutely necessary that there should be regular rehearsals, and that they should be conducted in a proper manner. In churches where the choir meets but once a week for practice the time generally chosen is Friday or Saturday evening, or after one of the Sunday services. This latter arrangement, however, cannot be recommended, as by the close of service every one is tired and anxious to get home, and certainly unable to begin to practice with much prospect of pleasure or profit. Moreover, the time at disposal is not sufficient for a really good practice; an hour or an hour and a half is not too much if the Sunday music is to be properly rehearsed. One evening during the week, therefore, should be specially set apart for the practice, and it should be remembered that it is only by the regular attendance of all the members that the efficiency of any choir can be kept up. If a few are irregular the others quickly follow the bad example, and the consequence is that the music is known only by a portion of the choir, and most probably the others come in on Sunday and for want of preparation spoil the work of those who know their parts. Irregular attendance is frequently the result of indifference and want of system on the part of the choir-master. He should make a point of being at his post punctually at the time appointed for commencing; he should be strict in enforcing order and attention; he should be prompt in correcting all mistakes; and last, but not least, he should not continue the practice long enough to exhaust the singers. Choirs should remember that 'practice makes perfect.' According to the amount of attention they give to preparation depends the state of worship-music of the sanctuary to which they belong. A responsibility, therefore, rests upon them, the full weight of which they should fully comprehend, and which they should willingly and efficiently discharge.

It is not every voice that is worth training but it should be remembered that a weak voice may be so merely for want of development, and that with careful training and exercise it may become a really powerful one. The voice of some of our best singers gave little or no promise when first put under training. When a number of boys are tried for admission to a choir, if they have never learned to sing, it is a difficult matter to tell which really have voices and which have not. About a few of them there is no mistake, for they can sing at once and show what their voice is like. About others there is greater difficulty in deciding whether they have voices worth training or not. In their cases it is wise to let them attend the practices and listen for a while, and to exercise their voices daily, if possible. Eventually it may be found that some at least have both voice and ear, though at first there was no evidence to testify to this.

For the development of a voice, undoubtedly the greatest means available is daily scale practice; this will gradually strengthen it, and indeed make it, by drawing it out. A month or two of diligent work of this kind will, under ordinary circumstances, produce a very perceptible increase of volume of tone. To the vocalist himself, this difference is, of course, not so apparent as it would be to a stranger who had not heard the voice in the interim. Vocalists, therefore, who take stock of their progress must never forget this, for they are sometimes discouraged by their apparent want of progress, and think they improve but slowly, whereas they may be making steady but real headway.—*Standard of the Cross and the Church.*

THE CHAIR OF PETER OR THE CHAIR OF CHRIST.—II.

(Irish Ecclesiastical Gazette)

The importance of the words of our Lord Matt. xvi. 18) in the limit of the meaning sought to be attached to them by the Roman Church, must be our apology for considering them somewhat further.

And first it must strike most unprejudiced persons as peculiarly unfortunate that the Roman Church should have selected the most fallible of all the twelve Apostles to be its first Infallible Head.

Of course it was impossible it should be otherwise when once that Church had seized on this particular passage as the foundation for her extraordinary claims. She was then in a manner tied to Peter out of all the Apostles, and was forced to buttress up her position irrespective of Scripture and history.

Most candid persons will confess that it was peculiarly unfortunate to single out for this wonderful privilege the apostle of all others who denied our Blessed Lord three times, and who was so shortly after these words were spoken rebuked by Christ for his inconsistency. It was only the exigencies of the position she claimed, and to support which she invoked this text, that forced the Church of Rome into putting at the head of her system the apostle to whom our Lord addressed the terrible rebuke—"Get thee behind me, Satan, for thou savorest not the things that be of God, but those that be of men." *

There was only one disciple who afterwards fell into a greater depth of shame and humiliation, and that was the apostate Judas. If the one apostle is known for all time as the betrayer of our Lord, the other must be always remembered as the apostle who denied Him thrice with oaths and curses. Of course we are thankful to know that by the grace of God

Peter recovered himself from his awful fall, but not the less must that fall be dealt with, if we are to consider the nature of the Roman claim.

But it may be pleaded, perhaps, that our Lord anticipated the recovery of Peter, and further endowed him with a special grace of "light and leading," when He said to him, "I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren"; and again, when He gave him the threefold commission to feed His sheep. Unfortunately for the Roman argument, we do not see Peter endowed with any superior enlightenment or grace of infallibility in the after history of the Church. On the contrary, we find that he signally failed when a great principle was at stake, and was withstood to the face by Paul, "because he was to be blamed" (Gal. ii. 11). He erred in a very serious matter of Church doctrine and order, when he withdrew at Antioch from fellowship with the Gentiles, in consequence of the fear he had of the Jews, and that in the face of the independent revelation he had formerly received on the subject (Acts x). Irresoluteness and moral cowardice are not the characteristics of a great or infallible Leader.

But if it were true that after all Peter had been really placed in a position of superior jurisdiction over the rest of the Apostles, surely we should find some trace of this in the writings of the New Testament. So important a fact could scarcely have been left as a mere guess for future ages of the Church to make good. But what are the facts of the case? We find Peter sent by the other apostles on a mission to Samaria, and not the sender (Acts viii. 14.)* We find James, and not Peter, presiding over the important Council at Jerusalem which decided the vexed question of circumcision, and of eating of things offered to idols. The judgment on that occasion was delivered by James and not by Peter (Acts xv. 13) And when he has occasion to refer to his brother-apostle, the great name of Peter, on which so much stress is laid by Rome as the Rock of the Church, is not in the mind of James at all. He says, "Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Again, it is to be observed that so far from obtaining jurisdiction over the Roman Church, which was essentially a Gentile Church, it was decided by the Apostolic Body that Peter's apostleship should be confined to the Jewish converts (Gal. ii. 7-9)

Then we have two Epistles acknowledged to be written by Peter, but in neither of them do we find the vaguest hint that the apostle laid claim to any superior authority. On the contrary, he speaks of himself in the most humble manner: "The elders which are among you I exhort, who am also an elder" (he was only a fellow-elder or presbyter), and he earnestly entreats them not to show themselves to be "lords over God's heritage, but ensamples to the flock" (1 Pet. v. 1-3).

In Peter's Epistle we look in vain for trace of any consciousness of his having received a charter of supremacy in the Church of God. It is inconceivable that if he had received such a special privilege as that which is claimed for him, and for those who now call themselves his successors, he should not at least have given some indications of it in his Epistles. It is beyond human possibility that a man who had such an honor received from such a Source, and one of such transcendent importance to the whole Church, could have remained silent on the matter. We find Paul in very distinct terms (Rom. xi. 13) "magnifying his office": but Peter, who, according to the Roman theory had a great deal more cause for doing so, remains absolutely silent about this alleged gift.

*What would be thought in the present day of the College of Cardinals deputed L. o XII. to go on a mission to Spain? But this would be a parallel case supposing the Roman theory true.

Not one word is mentioned to give even a hint that any special privilege was conveyed to him by Christ, and if not by Christ, how by anyone else?

Then again if it were intended that Peter should have been the infallible head and instructor of the Church of God after our Lord's departure, surely we would expect to find in his writings those great fundamental truths on which the Church has built up her system of doctrine. On the contrary, it is to the writings of Paul rather than to those of Peter we have to look for this. The only original contribution to theology provided in the writings of Peter is the very difficult passage in his first epistle referring to our Lord going in the Spirit to preach to the spirits in prison—a passage on which there have been many contradictory interpretations, and which remains to this day a great difficulty for commentators. Paul's writings, on the other hand, are a storehouse of rich and ripe theology. They fashioned the theology of Augustine, which in a large and distinctive measure moulded that of the whole Roman Church. Looked at then from this point of view, the question of authority should be decided in favor of Paul and not in that of Peter. Indeed, Paul laid claim to a universal jurisdiction, of which Peter knew nothing, when he declared he had "the care of all the Churches" (2 Cor. xi. 28.)

PAROCHIALISM.

I bespeak special interest in this subject from our laymen, not merely in the way of giving, but in the way of intelligent interest; and my conception of intelligent interest includes something very much wider, nobler and grander than a mere ambition to extend what we call 'the Church,' or 'our Church,' as an institution having a certain genius, type of devotion and distinctiveness, as contrasted with other bodies of Christian people in this land. Those distinctive characteristics may be most admirable and necessary, and such we believe them to be. Nor would we for one moment suffer our estimate of them to be depressed, but surely there is something more in the Protestant Episcopal Church than protestant episcopalianism. Surely that article of the Creed, 'I believe in the Holy Catholic Church,' rises into a sublimer atmosphere than that, and challenges us to beware of giving the lie to our profession of faith, by administering the Church as though it were Protestant Episcopalian only, not, over and above that, Catholic. Which is the nobler conception of a Church, I ask you? Which is more in harmony with the all inclusive unselfishness of our Lord's headship over the Church. And we must further ask ourselves how much longer this Church, with its Catholic organization and history, and with its possibilities of Catholic development, is to be fettered, cramped distorted, imprisoned, asphyxiated, by an idea foisted upon us from unfriendly sources, and fostered within us by influences that are as unfriendly, the idea that the *integer* of our system is the *local congregation*, and not the *diocese*. The spirit of parochial independency is to be distinguished from the spirit of faithful devotion to home interests; but how is the spirit of independency differentiated from the spirit of home fidelity? The former is inordinately careful of itself. It provides for itself on a basis of self-indulgence. Its pride in its own achievements swells out to proportions which admit no place for any pride in the success and prosperity of far-away brethren, or brethren near by, who can only live as they have help. This is the spirit of the Pharisee, who passes by on the other side, rather than of the good Samaritan (a type of Christ our Lord), who forgets himself and the business upon which he is engaged, and stops, and lets his heart control his time and his money, in order

*A modern Infallibilist has endeavoured to avoid the awkwardness of all this by saying that they were different persons.—Church Quarterly Review for April, 1878.

that he may minister to human want, without any thought of self interest or even of praise or gratitude. I believe that I touch the very fountain of our shortcomings as custodians and administrators of a great spiritual trust, in pointing out to you the lamentable prevalence of the evil of parochialism among us; and I believe that I can safely appeal to the conscience even of those who are most intensely parochial in their church relations, to fortify myself against prejudice, for pointing out an evil that must and will be overcome. Not to be misunderstood, however, let me again say that the gist of this evil does not lie in the whole hearted devotion of priests and people to the nearer responsibilities of the parish or congregation. If that were all we had to complain of, then there were nothing to complain of, for labor, zeal, benevolence, self denial for the love of God, expended upon any spot, is the assurance of a like expenditure upon every spot that needs and claims our help. The intense selfishness of mere *parochialism* which works for the parish simply because it is 'our parish'; simply because we want to make a better record than the next parish; simply because there is a certain personal advantage of a worldly kind associated with prominence in religious circles—this is the evil which should be repressed. In place of these low motives, we must seek to substitute the more Christ like, and therefore the more catholic, motive of unselfish, good Samaritan love."—*Bishop of Chicago.*

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Dominton Officers:—President, R. W. Grasset, Toronto; 1st Vice President, Dr. Kittson, Hamilton; 2nd Vice Pres., Mr. Woodruff, Woodstock; Sec. Treasurer, Mr. F. Dumoulin, Toronto.

Council:—Messrs. E. Baynes Reed, S. Heath, A. C. Winslow, Toronto; and C. Parker, Peterboro.

Branches are desired in every parish in Canada, specially in the larger centres. Now is the time to form them. Write to the General Secretary, Mr. F. Dumoulin, Toronto, for particulars and instructions how to form a branch.

A chapter of the Brotherhood has the advantage over an ordinary isolated guild, in that it is likely to be permanent, and to survive any jealousies among the members, or even a change of rectorship. The chapter is continually receiving life from the other chapters, and in turn transmitting life to them.

The Brotherhood is big with the promise of a new era for the Church, when the laymen shall recognize the truth that the Church is not an organization with a spiritual ministry and a secular laity, but that every member of the same has a vocation and ministry, and he is not living up to his privileges if he does not exercise it.

A complete description of the Brotherhood is given in the words: "The Brotherhood of St. Andrew for the spread of Christ's Kingdom among young men." With admirableness conciseness and simplicity, they present to the mind of the Brotherhood man, as ideals to be realized in his every-day life, an object, a name and an example.

Two rules and three recommendations: Pray daily for the spread of Christ's Kingdom among young men, and for God's blessing on the labors of the Brotherhood. Make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the

Church, and Young Men's Bible Classes. All communicants to receive the Holy Communion in a body on the appointed Sunday of each month. To pray each morning for grace to be that day a faithful soldier and witness of Christ. To attend service as frequently as possible, to make all strangers welcome in the church, and by an example of reverential devotion to promote pure worship, and preserve the sanctity of God's house.—*Pacific Churchman.*

The Fifth Annual Convention of the Brotherhood of St. Andrew will be held in the city of Philadelphia, Pa., on Thursday, Friday, Saturday and Sunday, October 16th to 19th, 1890. The business meetings and conferences will be held in St. George's Hall, southwest corner of Thirteenth and Arch Streets. The public services will be held in different churches throughout the city.

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

RAWDON.—The annual S. S. picnic and Harvest festival was held in this parish on Tuesday, Sep. 9th, when a large gathering of the parishioners took place on the rectory grounds. Two or three light showers fell during the afternoon; but there was no cessation of amusements, and all appeared to fully enjoy the day. The usual bountiful supply of good things was supplied by the leaders of the parish and enjoyed by all.

In the evening the church was well filled and a very bright and hearty service rendered. The chancel and font were beautifully decorated with flowers, fruits and vegetables. An earnest and appropriate sermon was preached by Rev. J. M. Withycombe, incumbent of Clementsport, from Luke xvii. 17. The offertory was given to the Clergy Superannuation Fund.

DIocese OF FREDERICTON.

WOODSTOCK.—The Most Rev. the Metropolitan visited this parish on Sunday Sept. 14th, and the Metropolitan confirmed 28 candidates.

DIocese OF QUEBEC.

HARDWOOD HILL.—The church here commenced by the Rev. T. L. Ball, the late incumbent of this Mission, through friends kindly contributed by church people in Quebec, has been completed during the summer. When the present incumbent came to the mission in May last, he found this building presenting a very unchurchly appearance, with little apparent desire on the part of the people that anything further be done towards its completion. The services here were being held in a small uncomfortable school house.

With a view to its completion the sum of \$81 was collected in Quebec; and with this amount in hand, the work was forthwith undertaken; the result being very satisfactory. The small sum of \$106 has been expended in completing the building, and we have now a comfortable little church and tolerably well furnished for a Mission church, but requiring still an organ and font—as to a bell we dare not aspire to that. The opening service was held in this church on Sunday, the 31st ult. The seats, which are chairs, seventy in number, were all filled, notwithstanding the roads and weather were very unfavorable. Miss Cox, daughter of the incumbent, presided at the organ, which has been loaned by Mr. Bliss, a member of the congregation. An address appropriate to the occasion was given by the incumbent.

WINDSOR MILLS.—On Tuesday, the 26th ult., a very successful Garden party was held by the ladies of St. George's Church, on the grounds belonging to Mr. Josiah Brown. The weather proved to be most propitious, and at an early

hour in the afternoon a goodly number from the village and surrounding country found their way to the attractive grounds. The centre of attraction was the refreshment stand which was well supplied with fruit, ice cream, confectionery, &c. Another interesting feature was the bountiful tea table which was spread in the shade and kept supplied from the numberless baskets belonging to the ladies. In the evening the grounds were well illuminated, and a good musical programme was given.

The proceeds, clear of all expenses, amounted to \$32, which are to be devoted to the new parsonage, which has been commenced. A good substantial foundation is nearly completed at a cost of \$130. It is hoped that the building will be ready for occupation early next summer.

DIocese OF MONTREAL.

BRISTOL.—*Mission Service.*—The Rev. J. Worthington Atkin, held services at St. Thomas' Church, Bristol Corners, beginning Friday, August 30th, which were well attended notwithstanding the very wet weather. His discourses on the work of the Holy Spirit were very fine, and were listened to with marked attention. On Saturday afternoon he held a children's service which was well attended and proved most interesting and instructive to young and old. At 7 p. m. a large number were present at service, and again listened to a most soul stirring address.

On Sunday at 10 a. m., service was held in St. Luke's Church, Caldwell, and a large congregation were present. The same subject, the Holy Spirit, was dwelt on with great ability. At 3 p. m. he addressed a very large congregation in St. Thomas' Church, Bristol Corners; and at 7 p. m. he addressed a gathering of over 100 at the Iron Mines. On Monday and Tuesday, Sept. 1st and 2nd, services were held at St. Luke's Church, Caldwell, which were very largely attended. Mr. Atkin is Mission preacher of the Daily Prayer Union, and a large number of people here joined it.

A short time ago, a very interesting ceremony took place in one of the outlying districts of the Mission of Bristol. A family of five children were prepared and baptized by the Missionary in charge. The house being very small (one room) and uninviting, the baptisms were performed in the open air, under the trees. The parents and children seemed much impressed by the solemn service. The father, who was able to read a little, promised to bring up the children for Christ and the Church. These people are extremely poor, and a box of warm clothing for the winter, sent to the Missionary, Rev. S. A. Mills, will be most acceptable.

AYLWIN AND WRIGHT.—The Lord Bishop of the Diocese paid his annual visit to this Mission on Tuesday afternoon, the 31st August. Divine service was held in the Church of St. John in the Wilderness at 3 o'clock, the building being crowded to excess, by an attentive and devout congregation. Three infants were baptised by his Lordship, and six candidates were presented by the incumbent for the Rite of Confirmation. The singing, which was creditably rendered by the choir, was heartily taken up by the congregation. On the Bishop's return journey from River Desert, Morning service was held in St. James' Church, Wright, on Friday, the 5th inst., and his Lordship's sermons throughout were of the usual impressive character. Miss Mulligan very kindly presided at the Organ, and the singing was most hearty and congregational.

THORNE.—The Lord Bishop of the Diocese paid his annual visit to St. Stephen's, Thorne, and St. Matthew's, North Clarendon, on the 19th and 20th ult. There were large congregations at each service, and his Lordship preached two earnest and impressive sermons.

SHAWVILLE.—It is proposed to hold a Sunday School Teacher's Institute for the Deanery of Clarendon at Shawville, on the 6th and 7th October next. The first meeting will be held on Monday night, when it is expected that an address to *Parents* will be delivered by the Very Rev. the Dean of Montreal, and to *Teachers* by Dr. Davidson, Q.C., of Montreal, on 'The Nature and Purpose of S.S. Work.'

On Tuesday morning, prayers will be said at 9 o'clock, after which the order will be:

1. The *Creed*: how to teach it and make it interesting—The Dean of Montreal.
 2. The *Baptismal Covenant*—Dr. Davidson.
 3. Question Box.
- Two o'clock p.m.:—1. Blackboard Lesson.
2. Catechising.
3. S.S. Teacher's Course of Reading or Study—The Dean and Dr. Davidson.
4. Question Box.

TUESDAY EVENING, 7:30.

1. Address to Children—The Dean.
2. Teacher's Preparation—Dr. Davidson.
3. S. S. Missionary Work—The Dean, Dr. Davidson and others.

It is also expected that addresses will be given and papers read by some of the Clergy in the Deanery

DIOCESE OF ONTARIO.

PRESCOTT.—*St John's.*—On Sunday last this parish was gladdened by the presence of two distinguished clergymen of the Church of England, who were returning from a visit to the Pacific Coast. One of them, the Rector of Chiselhurst, in the Archdiocese of Canterbury, preached in the morning; the other preached in the evening. The second is the Vicar of Stowe, in the Diocese of Rochester. They are brothers and sons of Bishop Murray, a former Bishop of Sodor and Man, who was afterwards translated to the See of Rochester. The Rector of Chiselhurst is one of the editors of *Hymns A. & M.* Their presence was very welcome and proclaimed the strong tie which unites the Canadian Church with its beloved Mother of Church of England.

The choir under the leadership of Mr. Young was as usual most efficient.

DIOCESE OF TORONTO.

SHANNONVILLE.—On Sunday, the 7th inst., a Thanksgiving service was held in Trinity Church, which had been appropriately decorated by Mrs. Godden and the ladies of the congregation. Long before the hour appointed for prayer persons from all points were wending their way to the pretty church which at 11 o'clock was filled with earnest worshippers.

The children of the parish entered the door, followed by the clergy, singing the well known hymn "Brightly Gleams Our Banner," prayer was said and an eloquent sermon preached by Rev. Canon Burke, Rector of Belleville, after which there was a celebration for which many remained.

In the evening at seven o'clock a second service which was conducted by the Lay reader, Mr. Hedley, of Toronto, Mr. Godden, the Rector, being still too ill to take part in the duties of the parish, was held.

On Monday evening a Thanksgiving supper and concert came off in the Masonic hall. After grace had been sung by the school children, plates filled with good things were passed. The inner man having been satisfied, the Rev. Mr. Anderson, of the Reserve, was called to the chair and after a few remarks the programme of the evening was entered upon and thoroughly enjoyed. The children of the parish, who had been trained by Mrs. Godden, took part in several tableaux and were loudly applauded by the large audience. Songs and glees were sung by members of the choir who also were in-

valuable in tableaux, etc. Duets by Mrs. Caswell and the Rev. D. F. Bogart, of Belleville; songs by Mr. Lewis, of the same city, the Misses Anderson, of the Reserve, and readings by the Rev. Mr. Powell, curate of St. Thomas' Church, and Mr. Hedley, of Toronto, were all highly appreciated as manifested by the encores, which followed almost every selection. The programme was not concluded until 11 p.m. when the National Anthem was sung, and the crowd separated, thankful that the entertainment had passed off so successfully; and that the handsome sum of \$50 had been realized for the insurance of the church and other needful parochial objects.

DIOCESE OF HURON.

LONDON.—The city clergy have all returned after their holiday. The Dean was the last to get home; he having spent some time in the Northwest, after the Synod adjourned in Winnipeg, which he attended.

The quarterly meeting of the Executive Committee is summoned to meet on Sept. 25th for the transaction of business.

The Rev. H. G. Millar, M.A., the new Principal of Huron College, with his family, arrived in the city on the 16th from England. The College will open Oct. 1st with a good number of 'freshmen.'

LONDON WEST.—The handsome new brick Church in this district is nearing completion, and will be opened for service next month.

BRUSSELS.—The Rev. E. J. Parke is about to enter on his duties here. He is welcomed back to Canada again after an absence of a few years in Michigan.

HYDE PARK.—On Thursday evening a very pleasant and successful Garden party, under the auspices of the Church of Hosanna, Hyde Park, was held at the residence of M. R. Shaw-Wood, London Township. The grounds were brilliantly illuminated, and presented a very animated scene. Rev. Mr. Diehl presided in an efficient manner, and the following took part in the programme: Songs—Misses Pool, Murray and Mutch; Messrs. Pool and Paddock. Recitations—Misses McAudless, Ramsay and Routledge, while Routledge's band rendered good service. Those who availed themselves of the privilege of visiting the art gallery, prepared for the occasion by the Misses Shaw-Wood, enjoyed a rare treat.

PETROLIA.—The Rev. R. McCosh, Rector of Christ Church here, has been asked to accept the Rectorship of Trinity Church, Michigan City. Trinity Church is one of the largest and handsomest churches in the State, and the church property is one of the most valuable properties in the city.

NOTES FROM MY HOLIDAY LOG.

BY A MEMBER OF THE WOMAN'S AUXILIARY.

[Continued.]

A week later:—Scene, the wide Atlantic Self, ensconced upon a rocky throne watching the playful antics of a lot of seals, so human in look and ways that they might be taken for a crowd of little black babies tumbling about in the sun-tipped waves. You may be sure it is a pretty calm day when you see those knowing little, (they look little from here, anyway!) creatures fearlessly taking their bath within full view of the visitors at a summer hotel. I wonder if they have an inner consciousness that they do not possess the peculiar velvety fur we human creatures covet so, or that the weather is quite too hot to think of furs anyway!

Just a week ago I had been feeling how little I had done as my share towards carrying out

the spirit of that admirable Toronto Resolution, allowing myself almost to envy those two excellent members of its Auxiliary honored by their grand commission to go amongst our Northwest missions, and to gain by personal experience a knowledge of their most pressing needs, a knowledge for which every member of the Auxiliary will be the better, and the wiser; and our sisters and brothers in the mission field through that knowledge, immeasurable gainers. Beyond a nice little talk, here with one, and there with another on the work of our Auxiliary in general, and finding in that work a common interest upon which to found many hours of pleasant companionship and an acquaintance, nay, a friendship not to end at Scarborough Beach, please God! still I had done nothing worth calling anything, and now what have I to record? Certainly nothing of my own doing, but the following little incident simple as it is has its encouragement for us all. A young friend from our hotel during an hour's visit to "the other house," entered into conversation with one of those cultivated American ladies it is so pleasant to meet when visiting their country, and was asked by her if the warmer impulse to help the cause of Missions, was spreading in Canada as it was doing in the United States? My friend modestly disclaimed enough knowledge of the subject to reply very fully herself, but said she knew a member of the Auxiliary at the "Kirkwood" who would gladly answer any questions. So added my friend, on telling me her story, give me a budget of your Leaflets and et ceteras, and I will carry them over to Miss S——. I did give her a budget—a big one—and these were read and returned to me with a message expressive of great interest in the work of our organization, with a special mention of one department, very near to my own heart: the helping of our Missionaries in the education of their children, and with an enclosure of \$5, as a contribution towards the special fund I am raising for an individual case. Then followed a personal introduction, and a pleasant talk upon Auxiliary topics, with a recurrence to that of this new work of ours which Miss S. considered such a practical and helpful form for our sympathy to take. "I like so much," she remarked, "the prompt beginning your Dioceses have made—doing what you can now, and doing it as you can, whilst awaiting your hope for development of a home and school somewhat on the lines of the C. M. S. of England, I am so interested that I should like to double my donation; and I shall follow with interest, the progress of woman's work." Miss S. gave me her New York address with a promise of a welcome, and the expression of a conviction that we should meet again some day. Now, I ask you, old Log, is not that worth the telling, though the good thing came to me, without any effort of mine?

Our ranks here are thinning somewhat, whilst the home niches are proportionately filling. Duties await us all, and with bodies strengthened and invigorated, sympathies widened, with hearts warmed, and courage revived, let us return to them determined to make greater efforts than ever on behalf of those deprived of so many of the rich blessings which our God has given to us freely to enjoy.

Tuesday night, 9:45. A rumbling of wheels, and the arrival of the last mail. A letter for me? Yes, and oh! such a sweet, hopeful, cheering one, in spite of the sad tidings it brings from a dear Auxiliary worker, who though she has but just passed through waves of sorrow, can thus show her beautiful resignation to the will of Him who cannot err, she writes:—

I need not tell you of my thorough sympathy with the movement for the education of Missionaries children. I wish I could do more for it but my means are limited. I have thought of a way in which we might help, but

I do not know if you would consider it practical. It would make me very happy if we could do it. God has seen fit to remove two of our dear ones, in the last two years, and it seems a great gap in the home; could we not try to fill it by taking in one of those dear children? The most serious obstacle I see is that we live in a country place—a village where there is only the ordinary public school; she would of course receive a good plain education, and I could help her with music. Will you tell me what you think of the plan? Perhaps it might do for a year or two; and the child might finish her education elsewhere.

Thank you very much for the trouble you have taken in writing to me. It will be so easy with your letter to make the whole thing plain to our members. And though it may not bear immediate fruit I hope that the future will show that the effort was not wasted. It is a great privilege, I think, to be allowed to lighten the burden of those who are carrying the light of the glorious Gospel into the dark places of the earth. And with this hopeful message as a benediction, and as a further incentive to future work, I make my last entry upon the pages of my Holiday Log. H. A. B.

DIOCESE OF ALGOMA.

SIR,—After thinking the matter well over, seeking God's guidance in prayer, and consulting with my Bishop, I have come to the conclusion that on account of the low state of our funds and the lack of substantial response to my repeated appeals for help, my wisest course now is to close or nearly close the Shingwauk Home for the winter months. We have been laboring under a debt of a good many hundred dollars for quite a long time now, our friends either have not taken into consideration the great increase in our work and consequent increase in expenditure or else have other objects of greater interest to which they are contributing their Christian gifts. Without money and without clothing sufficient to clothe our Indian pupils we find it impossible to keep up the Institution as it should be; repairs are required which we find it too costly to make, bare articles of necessity are in requisition but we are unable to supply them, and so very reluctantly I have come to the conclusion that it is best to close, or at least half close our doors for about six months. By which I mean I part with my local Superintendent and with several of the employes, and reduce our number of boys to about twenty. The Wawanosh Home I hope to continue as usual, also the homes at Elkhorn, Medicine Hat is merely building, and will come to a stand still as soon as the building money is expended.

I have no doubt that some of my critics will say, why close the old Shingwauk Home—why not close the Elkhorn Homes and give up your buildings at Medicine Hat? Let me give my answer. It is that I think the wisest course is to close the Shingwauk. The old Shingwauk is pretty well and widely known and can stand a shock better than either of these young Institutions which have only lately been started. If my work at Elkhorn or Medicine Hat were closed up very few I fear would care; but if the old Shingwauk is shut up I think there will be some little feeling of sorrow, and sympathy, and it is just this that I want. Besides for my part, I regard it as of the utmost importance to the Indian cause that these new Homes at Elkhorn and Medicine Hat should be well and firmly established. If the work at the Shingwauk is interesting and important, ten times more so is the work at Elkhorn and Medicine Hat, where the teepees of wild Indians are spread thickly over the prairies, and little wild uncared for boys and girls are running about like wild animals. Yes, for my own part if I had to give up one part of my work I would

give up the Shingwauk and Wawanosh and move to Elkhorn or Medicine Hat.

But I have no idea of giving up. I don't think Almighty God is calling me to give up my work. I believe that He has a greater work yet for me to do. When the wave draws back into the deep it is only that it may roll up with greater force far up on the beach. So by the blessings of God shall it be with these Homes. We will go back a little, just till we get straightened up, and then with the blessing and help of God we shall see what we shall see. With our new buildings we have accommodation now for one hundred pupils at our Sault Ste. Marie Homes, and one hundred pupils sooner or later we must have.

But I do think the great Missionary Society of Canada should help in this matter. What is a missionary society for if it is not to help the heathen? It is strange how far off heathen have to be in order for people to take an interest in them. Canadians take interest seemingly in the Blacks of Africa and the Hindoos and Hottentots, but they see no reason why they should help the Indians. White people in India and Africa I have no doubt are just as much inclined to belittle the mission work going on among the natives of those Countries, as are our Canadian Christians ready to belittle the work which we few missionaries are trying to do for the Indians. Why is it that our Canadian Missionary Society has a column for Domestic missions which emphatically means missions to white settlers, and a column for Foreign missions (natives outside Canada) and a column for the Jews, but no column for the Indians, the natives of this country?

But I have learned to cease from man whose breath is in his nostrils. To God I commit my cause. The silver and the gold are His. If my appeals for help have failed, all I can say is "It is well." The Lord doeth all things well. And in His own good time I know He will yet open the windows of heaven and pour me out His blessing.

Apologizing for the length of my letter.

Yours &c. EDWARD F. WILSON.

Shingwauk Home, Sault Ste. Marie, Ont., Sep. 10th, 1890.

The Bishop of Algoma begs to acknowledge very gratefully the receipt on Sept. 15th, of \$40 from 'A.F.', New Brunswick, and to say that he will apply it according to instructions received.

DIOCESE OF MONTREAL.

[Continued from page 4]

EXECUTIVE COMMITTEE.—The Executive Committee of the Diocese met on the 16th inst., the Lord Bishop presiding. The attendance was not as large as usual, several of the clergy being prevented by divers causes from being present, and only four of the laity attending. The Treasurer's report was submitted and showed the several funds to be in a satisfactory state. Several applications were referred to the Grant's Committee for consideration. Some little discussing took place in regard to the charges made upon the Mission fund for students of the Theological College: upon enquiry by Mr. Garth, the Treasurer, as to whether students received remuneration from the parishes or Missions served as well as from the fund; the Treasurer asserted that he knew of such a case. In the course of discussion, the principal, Dr. Henderson, stated that he could see no reason, why there should be any charge whatever upon the Mission fund of the Diocese for services of students; that when they went out simply for Sunday duty the charge was only \$3 and current expenses; and that if engaged for a longer period the ordinary rate was \$20 per month and board, and these amounts, he thought, were within the reach of any parish or mission. This view was concurred in by most of those present, but no

formal resolution was adopted, it being understood that as far as possible no charge would be made upon the Mission fund.

Some discussion also took place in regard to the proposal of the Book and Tract Committee, to extend the work of the depository. The Committee sought to have authority to use a small room opposite the Executive Committee office, and finally the House Committee was recommended to place the room referred to at the disposal of the Committee.

The Committee of Grants also met on the same day and considered various applications made to it, but no action was taken inasmuch as it was resolved to appoint a special Committee to examine into the whole Schedule of Grants and ascertain wherein they fell short of the amounts fixed by Canon of Synod according to the status of Clergy, and their term of service in the Diocese. This Committee will report at the next meeting.

CHURCH HOME.—The new building acquired for the purposes of this Institution, and situated on Guy street, in the city of Montreal, was formally opened on the 17th inst., by the Lord Bishop of the Diocese. The property is that which formerly belonged to Mr. James Major, and is admirably situated and well suited for the purpose now chiefly aimed at viz.: to supply a house for gentlewomen of the Church in needy circumstances. There was a large gathering of ladies and of the clergy. There were present: The Dean, The Rector of Montreal, (Dr. Norton), Dr. Henderson, Principal M. T. Colledge, Canon Empson, Revs. G. O. Troop, M. A., John Ker, B. D., J. A. Nawnham, M. A., L. N. Tucker, M. A., E. A. W. King, M. A., G. A. Smith, B. A., Lariviere, McManus, Sanders, Massey.

The Bishop shortly reserved the history of the Institution, and expressed the hope that in its new building greater benefits would follow than in the past, and that greater generosity would be exercised towards it by Churchmen generally. The Bishop paid a warm tribute to the memory of the late Miss Ross, who for 20 years was the faithful Secretary and friend of the Home; and after the dedicatory prayers Dean Carmichael made a sympathetic and touching appeal, hoping that the Home would receive sufficient support to enable it to carry out the objects for which it was incorporated.

THE LATE JOHN C. SPENCE, B. C.—Through the death of Mr. Spence, which took place at Montreal, on the morning of the 18th instant, the Church loses one of Her most faithful, loving and true-hearted sons. In the parish of St. John the Evangelist there will be a blank which will long be unfilled: for he had been connected with it from its earliest history, when it was but a Mission station, or Chapel of Ease of the Parish Church of Montreal, and before the first Church building on the corner of St. Urbain and Dorchester streets was erected. Ever active and ever generous, he labored with his beloved friend and Rector, the Rev. E. Wood, in securing the erection of the brick chapel, and in beautifying it internally; until the way was opened for the erection of the much larger and more beautiful building, which now forms the parish church. Here too will be found many traces of his handiwork, and his name will long be held in loving remembrance by the worshippers there. In every good work he was ready to bear his part and more than his part; and few know the time and loving labour devoted by him to the welfare and up-building of the parish. But his kindness was not confined to his own parish. Many a church throughout the diocese, and indeed it might be said throughout the Ecclesiastical Province has profited by his generous aid; and oftentimes by his absolute free gift of stained glass windows and other interior decoration. He was a true friend of the clergy; all of whom it may truly be said, held him in the highest estimation

by reason of his noble self denying Christian character, though differing from him in points of ritual. For years he served his parish as Churchwarden and as a member of vestry, and The Church in the Diocese, as one of its most faithful Lay delegates to Synod. As an artist and worker in stained glass he had few equals, and many a specimen of his work has found its way to churches in the United States and even to England.

Mr. Spence leaves behind him his widow, two sons and several daughters. The funeral services were held in the Church he loved so well; to which his body was brought the night preceding burial. Holy Communion was celebrated by the Rev. E. Wood, M.A., the Revs. Arthur French and Dr. Wright, assisting, and of which the relatives partook. The service, fully choral, evidenced not alone the Communion of Saints, but the certain hope of a joyful Resurrection to Eternal life through our Lord Jesus Christ.

The select vestry of the Church of St. John the Evangelist has passed these resolutions:—

That the vestry having heard with profound regret of the untimely death of Charles John Spence, one of its earliest and most faithful members, whose connection with the Church from its foundation has been marked by wise, loving and untiring zeal, desires to place on record its appreciation of his varied and invaluable services. That a copy of the foregoing resolution be sent to the family of the deceased, with whom the deepest sympathy is felt, and that it be published in the city newspapers.

DIocese OF NOVA SCOTIA.

The Quarterly Meeting of the Annapolis Rural Deanery was held at Granville, on the 26th and 27th of August. Members present: Rev. the Dean, Rev. P. J. Filieul, D.D., Rev. H. D. De Blois, Sec., Rev. James R. Ritchie, Rev. D. P. Allison, Rev. J. L. Withycombe, and Rev. F. P. Greator, Rector.

Morning Service was held at the Parish Church (All Saints'), at 10:30 a.m. Prayers were said by Rev. James Ritchie, Rector of Annapolis; the lessons by the Rector; and the sermon, an eloquent and forcible one, by the Rev. D. P. Allison, Assistant Minister at Weymouth, Luke v. 5. Although the day was wet and stormy a goodly number assembled for the worship of God, and many remained to partake of the Holy Eucharist.

At 2:30 p.m. the business meeting was held at the Rectory, when after the usual routine business, the subject of the Church School for Girls, about to be established at Windsor, was made the subject of discussion; and after a very interesting debate on its merits, pro and con, and after much useful information given by the Secretary, the Rev. D. De Blois, Rector of Bridgetown, who has taken a foremost part in its foundation, the following resolution was moved by the Dean, seconded by Rev. F. P. Withycombe, and passed unanimously, viz:— "That this Deanery heartily endorses the scheme for the establishing of a Church School for Girls at Windsor, and pledges itself to do all in its power to further so important an object."

CONTEMPORARY CHURCH OPINION.

Living Church:

The Churchman cannot escape the conviction, both from Holy Scripture and ancient history, that Christ and His Apostles did establish in this world a visible Church. He finds that while they desired that it should be without spot or blemish, and make it the bounden duty of its members to promote purity and holiness, they were yet far from expecting that it would always be so in fact. What God gave, the knowledge of revealed truth, and of a perfect standard of duty, the Holy Spirit and the fundamental institutions through which He

shows to men that which He has received from Christ, the ministry, the sacraments, the worship, all this is divine, and so is perfectly pure, perfectly holy. But man, to whose keeping such treasure is committed, is but an earthen vessel, and what he on his side contributes, which yet goes to make up much of the external aspect of the Church, are at their very best, faulty and weak and infected with error. The Catholic Churchman, therefore, has no idea that better things will come of separation and of human attempts to found a new and better Church. He, if any one, confesses, with humility, that there can be 'no rest for the faithful Christian,' and that 'eternal vigilance is required here' in this world, where the Church herself has the militant character, while 'rest from conflict must be postponed to another age and another state.'

The Pacific Churchman:

One result of the modern methods of parochial organization and working is that the rectorial office of the parish priest is overtopping and obscuring the pastoral relation. It is needless to point out which is the more Scriptural office of the Christian ministry, or the more spiritual. The time was when, next to his office at the altar, at any rate, the parish priest was most prominent and most active as the pastor, known to and beloved by all the flock, going in and out among his people as the most familiar and respected friend of old and young, of rich and poor alike, bound to them by those peculiar ties, like unto no others, which had been formed at the font, and strengthened at the marriage service, at many a sick bed, and at the grave. It was not easy to break such bonds, and then it was with a wrench which tore the heart-strings of pastor and people alike. There are still some such pastorships, but they are growing fewer, crowded out of fashion by modern rectorship. We would not derogate from the great function of the priest at the altar, or of the preacher in the pulpit, or of the rector ruling in the affairs of the parish; but, after all, it is the pastor in whom is the heart of the Christian ministry, and who gets nearest to the people, and can wield the strongest and most powerful influences. Is it well for the Church that this Scriptural, this Christ-like office of the ministry should be going so much out of use? Is not the absence of the strong ties of the pastoral relation one reason or cause for the easy and frequent changes of our clergy from parish to parish? It is seldom now that any very great or general grief is caused by the resignation of his parish by a rector. It is more like the giving up of his position by the president of some worldly business or social organization. The rector had been looked upon, in his management of the multifarious parochial machinery—of guilds, aid societies, relief committees, and vestry—more as the business man than as the pastor; he had his 'office,' and 'office hours,' in which almost alone he might be seen, and in which there would be all too little time for such converse as weary, troubled souls would seek from the under shepherds of Christ's flock. Is there not an evil tendency here that should be checked?

The West Indian Guardian, Barbados:

One difficulty is the lack of systematic instruction in the classes of our Sunday Schools. These schools should be the Church's Nursery. From them should be drawn and drafted into the Confirmation Class, year by year, those who receive their first glimpse of sacred truth, their first impulses heavenwards, their first lessons in Biblical and Church doctrine within its walls. The teaching should be in accordance with some definite system, and of course on distinctly Church lines. There is a great waste of power in the irregular and aimless style of teaching which is pursued in most of our Schools. Again the weekly gathering of the

Teachers, commonly called the Teachers' Meeting, for mutual prayer and counsel, and for obtaining help from the Clergyman or Superintendent in the preparation of the Sunday Lesson cannot be dispensed with, as it too frequently is, without injury to the School. And lastly, our Teaching staff should be mainly recruited, not from the lower, or middle, but from the upper classes in our congregations, from those who are fitted, not only by their Christian zeal and character—qualities which they share in common with their humbler brethren and sisters—but by their attainments and the prestige of their position to raise the tone of the institution, and add to the efficiency of its work.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

CHURCH SCHOOLS FOR GIRLS.

To the Editor of the Church Guardian:

SIR.—Your editorial in last week's *Church Guardian*, in re, distinctive Church Schools for girls, was very timely, in view of the fact that once more Danham Ladies' College is in danger of collapsing. For years, it is true, this College has been passing under a cloud, but it must not be forgotten that, ere the cloudy day came it enjoyed great prosperity. There is no reason why it should not emerge from the cloud and become to this diocese of Montreal, what our brethren of the Maritime Provinces hope the school they are inaugurating with such commendable enthusiasm, will become to them an unqualified blessing.

The question of the management of Danham Ladies' College did indeed come before Synod this year, unhappily at the fag end of the session, yet the brief discussion had thereupon was very practical and to the point, and the resolution adopted unanimously was of such a nature as to inspire the hope that some practical steps would be taken to put the College on a satisfactory basis.

The special committee named by the Bishop and conjointly authorised by his Lordship, and the Executive committee met and suggested a course of action for adoption by the College corporation. The main feature of the suggestions made by the Special committee to the College corporation was, that a clergyman, whose name was given, be requested to arrange a curriculum, give instruction in certain classes, and generally supervise the Institution. The vestry of the parish, of which the clergyman referred to is in charge, objected to their Rector's time and strength being devoted to other than parish interests, and thus, as the season was far advanced, nothing further has been done.

But, Mr. Editor, is this important interest of the Church to be left here. Can no other plan be devised? Is this first class building, the premises at Danham, so finely located, so well fitted for the work, upon which so much time and labor and means have been expended, to be allowed to fall into ruins, or to be seized and given away to some other body, to the injury and degradation of the Church? If in Nova Scotia a Ladies' College is a felt want, in the Diocese of Montreal it is a very great necessity.

Brethren of the clergy and laity in the Diocese of Montreal give this most worthy enterprise your hearty cooperation, and thus foster amongst you that which must eventually prove an incalculable benefit to your families and to the Church.

For the first term, of course, there is now no time to arrange, but for the remaining period of the scholastic year there is ample time. It is earnestly hoped that the Executive will take the matter up vigorously, and without delay.

CHURCHMAN.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR SEPTEMBER.

SEPT. 7th—14th Sunday after Trinity.

" 14th—15th Sunday after Trinity.

[Notice of Ember Days]

SEPT. 17th—

" 19th—

" 20th—

EMBER DAYS.

" 21st—16th Sunday after Trinity. St. Matthew A. & M. Athan. Oteed.

" 28th—17th Sunday after Trinity. Notice of St. Michael.

" 29th—St. Michael and All Angels.

EDITORIAL NOTES.

THE METHODIST CONFERENCE has continued its sessions in Montreal during the past week, and judging from the very full reports of its proceedings contained in the daily papers has had much before it of interest to the Society. Its deliberations secure importance as to the community at large chiefly by reason of the strength resulting from the combination, a few years ago, of the dissevered branches of the same stock, forming as they are pleased to call it the Methodist Church of Canada—a church created by action of a number of undoubtedly good men, under legislative sanction. Churchmen walking in the "old paths" and members of a Divinely constituted and true Church witness without envy—nay a prayerful hope of something better—the reunion of these several bodies of Christians, who, although professing and oft-times displaying loving faith in the Master, and Great Head of the Church, and not unfruitful in good works, yet have rent the ONE BODY by divisions needless—and in the case of Methodism, divisions contradictory of the final and express declarations of him who is called its founder—and have and do impair, if not destroy that proof to the world, of His Mission, which the Master Himself longed for: "Neither pray I for these alone, but for all those which shall believe on Me through their word; that they all may be ONE . . . that the world may believe that Thou hast sent Me."

BUT TRULY, the choice made by the delegate to this Conference from the British and Irish Conference, of a text for the sermon preached by him on Sunday, Sept. 14th, was amazing in view of its immediate application to, and condemnation of, the preacher and his followers. "Thus saith the Lord, stand ye in the ways and see and look for the old paths, where is the good way and walk therein, and ye shall find rest to your souls. But they said we will not walk therein."—Jor. vi. 16. We do not wonder that in the vain effort to escape from his dilemma, and avoid the application, the preacher found it necessary to compare a body whose existence—even though Wesley were rightly claimed as its founder—is but of yesterday, with the Church ante-dating it by nearly 1800 years. Probably feeling the weakness of this comparison, the preacher, according to published reports, proceeded to make an attack upon the Church of England, as contemptible as it was baseless—and which we see is receiving attention in the local press. We are quite sure that in these utterances the preacher can not be taken to have represented either the British or Irish Methodist Bodies; and his mere personal utterances merit little, if any notice.

CAN METHODISM (at least as it is found in Canada) with any show of reason claim Wesley as its founder? Can its members claim to be followers of Wesley? We answer, No. It is undeniable that the building erected—as it is claimed—upon the foundation laid by Wesley is far, far different—so different as to be unrecognizable—from that which Wesley planned. (1) He planned; No. Secession from The Church; No. "Methodist Church" of Canada, or elsewhere. He continued to his dying day a member and Priest of the Church of England. (2) Modern Methodism has entirely departed from Wesley's ideas and appointment in respect to the relations between his preachers and the clergy of The Church of England. Now the title,—and even the very functions—of clergy rightly and duly ordained are claimed, contrary wholly to Wesley's rule and teaching. We quote, in support of these two propositions, the following extracts from a Tract issued by the S.P.C.K., under the title "WESLEY AND MODERN METHODISM"; the quotations therein being taken from the published works of Wesley in the Conference Library, London, to which reference is made in the Tract. (The italics are in part ours.)

I. Wesley's purpose was not secession. (1) Not at first; as proved by his own words—"What may we reasonably believe to be God's design in raising up the Preachers called Methodists? Not to form any new sect; but to reform the nation, particularly the Church, and to spread Scriptural holiness over the land." . . . "We are not seceders; nor do we bear any resemblance to them. We set out upon quite opposite principles."

(2) Certainly not very near the end of his life, when he declares "I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do and will do all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it [although I am apt to think, not one half, perhaps not a third of them]. These will be so bold and injudicious, as to form a separate party. In flat opposition to these I declare once more that I live and die a member of the

Church of England; and that none who regard my judgment or advice will EVER separate from it."

The Rev. John Wesley died on the 2nd of March, 1791. Therefore no one can have any excuse for saying that he changed his views before his death, or would do so now, if living, in the changed circumstances of our times. This is constantly said, but without the least shadow of foundation, and against most positive evidence. Again,

"I hold all the doctrines of the Church of England; I approve her plan of discipline, and only wish it could be put in execution; I do not knowingly vary from any rule of the Church, unless in those few instances where I judge, and as far as I judge, there is an absolute necessity . . . but all this is not separating from the Church, so far from it that whenever I have opportunity I attend the Church Service myself, and advise all our Societies so to do."

Wesley says again, "Ye yourselves were at first called in the Church; and though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not; be Church of England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up." This is dated Cork, May 4th, 1789, within two years of his death.

From these extracts it is only too clear how far, and, according to his own words, how sadly Modern Methodism has departed from its Founder's convictions and wishes.

II. Modern Methodism has entirely departed from Wesley's ideal and appointment in respect to the relations between his preachers and the clergy of the Church. This is evident from a sermon preached a short time before his death, in which he says, "Yet even at this day, although the same person usually discharges both those offices, yet the office of an evangelist or teacher does not imply that of a pastor, to whom peculiarly belongs the administration of the Sacraments." "Likewise in our own Church, persons may be authorized to preach, yea, may be Doctors of Divinity (as was Dr. Alwood at Oxford when I resided there), who are not ordained at all, and consequently have no right to administer the Lord's Supper." "Not long after, a young man, Thomas Maxfield, offered himself to serve them [i.e. John and Charles Wesley] as a son in the Gospel." "And then another, Thomas Richards, and a little after a third, Thomas Westell."

"Let it be well observed on what terms we received these, viz: as prophets, not as priests. We received them wholly and solely to preach, not to administer the SACRAMENTS. And those who imagine these offices to be inseparably joined are totally ignorant of the constitution of the whole Jewish as well as Christian Church. Neither the Romish, nor the English, nor the Presbyterian Churches ever accounted them so. Otherwise we should never have accepted the service, either of Mr. Maxfield, Richards, or Westell. In 1744, all the Methodist Preachers had their first Conference. But none of them dreamed that the being called to preach gave them any right to administer Sacraments. And when that question was proposed, 'In what light are we to consider ourselves,' it was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules was given to each preacher, 'You are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer Sacraments; to exercise the priestly office? SUCH A DESIGN NEVER ENTERED INTO OUR MIND; it was the furthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. For, supposing (what I utterly deny) that the receiving you as a preacher, at the same time gave an authority to administer

the Sacraments; yet it gave you no other authority than to do it, or anything else, where I appoint. But where did I appoint you to do this? Nowhere at all. Therefore by this very rule you are excluded from doing it. And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel.

"It was several years after our Society was formed, before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our preachers there yielded to the importunity of a few of the people and baptized their children. But, as soon as it was known, he was informed it must not be, unless he designed to leave our connection. He promised to do it no more; and I suppose he kept his promise. Now, as long as the Methodists keep to this plan, they cannot separate from the Church. And this is our peculiar glory. It is new upon the earth. Revolve all the histories of the Church, from the earliest ages, and you will find, whenever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbours, 'Stand by yourselves, for we are holier than you!' As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed parties, into which none was admitted, but such as subscribed both to their judgment and practice. But with the Methodists it is quite otherwise. They are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church; such they desire to live and to die. And I believe one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church."

These words of Wesley, written and preached within two or three years of his death, strongly condemn the position and action of Modern Methodism. In what sense can those be called his followers who so directly oppose his most strongly expressed wishes and opinions? In the same sermon he says further, "I wish all of you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize, or to administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan and Abiram, 'seek the priesthood also.' Ye knew, 'no man taketh this honour unto himself, but he that is called of God, as was Aaron.' O contain yourselves within your own bounds; be content with preaching the Gospel; 'do the work of evangelists'; proclaim to all the world the loving kindness of God our Saviour; declare to all, 'The Kingdom of Heaven is at hand; repent ye, and believe the Gospel.' I earnestly advise you, abide in your place; keep your own station. Ye were fifty years ago, those of you that were then Methodist preachers, extraordinary messengers of God, not going in your own will, but thrust out, not to supersede, but to 'provoke to jealousy' the ordinary messengers. In God's name, stop there!" These most earnest words need no commentary, nor is any argument required to prove the departure of Modern Methodism from the principles of Wesley.

NEWMANIA.—Just now when our Romanist Brothers are evincing a 'Newmania' for their own perverting ends quite distinct from all due recognition of the virtues of the lamented Cardinal, the following from a contemporary printed before Dr. Newman's death, with a few verbal corrections, will not be without interest:

CONVERSIONS FROM ROME.

BY REV. JAMES A. O'CONNOR.

A well-known missionary priest, writing to

the New York Catholic News, March 10th, 1890, says:—

More than forty years ago a small company of English people, (perhaps 50.) of distinction followed Dr. John Henry Newman, the famous Oxford clergyman, out of the Established Church into the Church of Rome. Most of them passed away, but a few, like Dr. Newman and Manning, both of whom became cardinals of the Roman Church, still survive. Many of the young Oxford men who became Roman Catholics and priests have returned to the Church of their fathers, embittered more or less against the Roman enchantress that had allured them only to deceive them. Among these may be mentioned Lord Robert Montague, brother of the Duke of Manchester, who, since his return to Protestantism, has written most scathing denunciations of the Church of Rome as a religious and political power. His latest and most important work, 'The Sower and the Virgin,' is a refutation of the doctrines of Mariolatry and Papal infallibility that has had a marked effect upon the higher classes in England, by deterring many from the consideration of Rome's pretensions and leading others to renounce the false teachings of that Church.

Among the clergymen who have returned to pure Catholicism within the last few years may be mentioned Canon Ffoulkes, Father Roberts (Cardinal Manning's nephew), Hatton, Galton, Law (Chaplain to the Duke of Norfolk), Whitehead, Addis, &c. Father Addis was one of the leading scholars in Oxford, and when he became a Roman Catholic was accounted a great prize for Rome. As a priest he labored for ten years at Sydenham, and in conjunction with Mr. Thomas Arnold, brother of Matthew Arnold, compiled the 'Catholic Dictionary,' a standard authority on orthodox Romanism, and the only work of the kind in the English language. It is a significant sign of the times that the editor of such an important publication should abandon the Church of Rome a few years after it was issued.

Father Addis withdrew only last September: Father Whitehead, who had been a member of the Dominion Order, renounced the Roman Church in November, and every week some priest is following their example. Some of the former priests have returned to the ministry of the Anglican Branch of the Church Catholic. Father Addis is now ministering in Melbourne, Australia, and others have entered upon secular pursuits. This is also the case with more than twenty priests who, in our day, have withdrawn from the Roman Catholic Church in Scotland.

Among noble ladies who became Roman Catholics, not a few have also returned to the Church of England. The latest and most distinguished is the celebrated 'Nun of Kenmare'—Miss Mary Frances Cusack—whose name is a household word in Ireland and England, and who is equally well-known in this country.

THE LORD'S PRAYER AND THE LABOR QUESTION.

Any parish, nowadays, may find itself suddenly plunged into the strife, distress, and heart-burnings of a labour conflict. Most necessary it is that the prayers as well as the earnest thought of the Church should be brought to bear upon this subject, not only in localities where strife has begun, but also in congregations where neighbours worship together as neighbors—fellow-countrymen whose lot and responsibilities have been providentially cast together. Most clergymen would find great difficulty in choosing or composing a collect at once definitely bearing upon the labour question and free from expressions which would jar upon the devotions of persons strongly taking one side or the other in any current conflict. That remarkable body known to themselves as 'the Catholic and Apostolic Church,' but bete

known to the world as the Irvingites, with the sweetness and appropriateness which characterize their arrangements, are using the following prayer:

'O Merciful God, we humbly beseech Thee to heal the bitterness and strife which now prevail between those whose lot it is to toil and those by whom they are employed. Take away all self-love and covetousness from all our hearts, and dispose every man to give what is justly due. Give counsel and sound wisdom to rulers in the State; restrain the spirit of lawlessness and unbelief; bring to naught wicked confederacies, and save Thy people from the snares of the Deceiver. Grant that both low and high, rich and poor together, may be followers of Him Who is Lord of all, yet took upon Him the form of a servant; and that we may wait with patience for His appearing, looking for deliverance from present trials in the perfect blessedness of His kingdom. These things we ask for the merits of the same our Saviour Jesus Christ.' Amen.

A beautiful and powerful prayer, an example and rebuke to our own National Church, whose officials have not promulgated (as far as we have heard) any directions or form for prayer on this most pressing and painful subject, and yet containing, unawares perhaps, suggestions that lawlessness, unbelief, and wicked confederacies are on the side of those who have done so much to organize the present chaotic condition of society; and a prayer marred, moreover, by the mistaken conception of the body which use it, that the appearing and kingdom of our Lord are to be in future days when trials will be at an end; whereas our Lord said, 'Seek ye first the kingdom of God and His righteousness and all these things (food and raiment) shall be added unto you'; and 'blessed are the poor in spirit,' and 'they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.'

Now it is at once an instinct of cultivated Christian piety, and in accordance with ancient ecclesiastical tradition, to use the Lord's Prayer with special intention in any and every emergency, and on behalf of any persons for whom special intercessions are required. Let us then briefly see how this prayer lends itself to the purpose we are considering. If we put ourselves in the position of either side in the labor conflict, we shall find in each petition the very thing which each party to the conflict should be desiring; and, as on-lookers ignorant of the technical details involved, we shall feel that we have in this prayer an incomparably expression of what all good patriots and neighbors must be yearning for amid a prevailing labor conflict.

I. That the Father's Name may be hallowed is the profoundest essential for any lasting settlement of right terms between employers and employed. Unless employers look up to the Father as Father of even the most wrong-headed and ignorant their employed, and unless therefore, they approach the employed as brethren in the presence of the Father of all; and again, unless the employed are looking up to the Father, and are therefore recognising that as surely as men are a true brotherhood, so surely must authority be revered as the creative source and foundation of the brotherhood—unless there be this joint hallowing of the Name of our Father Who is 'over all and through all and in all,' there can be no true, vital, natural, harmonious compact and co-operation between employers and employed.

2. Again, 'Thy Kingdom come.' How that word 'kingdom' expresses the great truth which political economy has to witness to, viz, that the matter of labor disputes is as much subject to law as the vegetable, or animal, or mineral kingdoms, albeit a larger law, as the human and spiritual is larger than the material. We pray, then, that the Father's Kingdom, Rule, Government, Order, may come out of and in any current conflict between labor and capital. 'Thy Kingdom come,' and not the brute rule

of the strongest, be it the kingdom of the mob or of mammon.

3. And 'Thy Will be done' by the co-operating wills of men seeking, not mere self-will, but the will of the Most High; as in heaven, so on earth.

4. And the question is one about 'daily bread.' Give us, and not merely give me, must be the desire alike of employers and employed, and of the great public for whom both are working. Give us 'all these things' (Matt. vii. 33, 34), that food (verse 26), and comely clothing (verses 29, 30), and 'the life which is more than these,—all these things' which 'shall be added' to those who, toiling and spinning, and gathering (verses 26, 29) into barns, 'seek first the kingdom of God and His righteousness' (verse 34).

5. And alike when the heat of conflict is fierce, and amid the every day friction of all joint work and division of total earnings, how needful the 'forgive us, as we forgive.'

6. And the 'lead us not into temptation, but deliver us from evil.' How manifold the temptations to which each side must be prone; how needful for each to pray for both, and outsiders to pray for both, 'lead us not into temptation' and how multiform the evil which each side is striving, and should be praying, to be delivered from—evil of greed and want, and 'the evil one,' the accuser and slanderer of the brethren. In this last twofold petition, indeed, persons taking the most opposite sides in any contest might join with the earnestness of holy emulation; every one praying for deliverance from the temptations and evils which seem to him, or her, the things which make the strife so baneful or so inevitable; each side sure that whatever the temptation or evil of the opposite side, its own, too, must be very dangerous.

7. Finally, whatever the success which either side in any labor conflict be striving for, how fallacious any attainment which fails to recognize that the only kingdom, power, and glory worth the name, or likely to last and be fruitful, are the kingdom, and power, and glory of the Father ruling over, working through the hands of brothers who see Him in one another and above one another.

Whoever, then, simply prays the Lord's Prayer when his neighborhood is being wrecked by a strike or lock out will be praying the most healing and uniting of prayers, praying most truly 'through Jesus Christ our Lord.' And in the general stir of thought which the labour question should be causing in all earnest hearts, the use of this prayer, with this special intention, may be of unequalled value in bringing the mind of the Church, nay, more, in bringing the Mind of the Lord of the Church and of Humanity to bear upon the manifold questions involved in the labor question.

Some such pulpit or class instruction as is above suggested would enable all parishioners to join in united prayer in any emergency, and would serve in many cases as a valuable help towards 'Home Reunion.' For a longer office in Church, the lesser litany and suffrages, with certain collects which will suggest themselves to every one, might be used with the utmost appropriateness. New and larger meaning would henceforth attach to daily use of the Lord's Prayer, and of the Church's services generally.—*G.S. in Church Bells.*

MANY a child goes astray, not because there is a grievance at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases they are apt to seek it: if it displeases, they are apt to avoid it. If home is a place where faces are sour and words harsh, and fault finding ever in the ascendant, they will spend as many hours as possible elsewhere.—*The North East.*

The power of contemplation grows by use.

FAMILY DEPARTMENT.

IN MEMORIAM.

Rev. Arthur Boulton, late incumbent of Waterdown, Ont., who entered into rest, August 5th, 1890.

'Blessed are the dead which die in the Lord.'

One more ripe sheaf of golden grain
The pale-brown angel gathers in,
One more to join the triumph strain
Of those redeemed from earth and sin.
Heaven's pearly gates once more unfold
Where dwells the 'pure and undefiled,'
And angels throng the streets of gold
To greet with joy earth's weary child.

O! blessed home, thrice blessed guest,
Whose path of pain yet upward led,
Glad anthems speed thee to thy rest
A while among the blessed dead.
Earth's shadows cloud thy brow no more,
God's seal of peace upon it lies,
A radiance from the golden shore
Hath softly closed thy longing eyes.

Then rest thee sweetly for a while,
Life's morn shall wake thee with its glow
Then shall 'the angel faces smile'
Thy 'loved and lost' of long ago,
And though no more thy form we see
Thou art 'not lost, but gone before';
God calls us as He called thee
To meet where death can part no more.

—Delta.

II. CHRON. XXV. 2.

Amaziah 'did that which was right in the sight of the Lord, but not with a perfect heart.'

I dare not promise, O, my Lord,
To serve Thee as I ought;
But this I know, for me the Christ
Eternal life has bought.

Give me a faith that wavers not,
Thou good deeds born of faith;
First, simple trust in Jesu Christ,
Salvation by His death;

Then deeds of love and mercy too,
Such as Christ did on earth;
And works which spring from faith alone,
The fruits of the New Birth.

Give me, O Lord, 'the perfect heart,'
That loves to look to Thee;
Lest Amaziah's sin be mine,
And pride make prisoner me.

Grant that I act as Thou would'st have,
One act whose watchword's Faith;
And may I ever love and serve,
E'en till my last-drawn breath.

WALTER PIMPLE

THE FAIRY EXPERIENCE.

BY KATHARIN B. FOOT.

[From the Ladies' Home Journal]

It was a beautiful afternoon in June, and two little girls stood by a gate, talking.

'It's no use, Grace,' said one, as she made long scratches with a hairpin in the soft wood of the post beside her. 'I never can do those sums in the world, and I shall miss, and then I shan't be promoted, and Mother 'll be awfully sorry; but I don't see how I'm going to help it.'

'It is bad, Anna, I know; but can't you try real hard all next week and to-morrow? It's Saturday, you know.'

'What's the use? Nobody at home can help me. Mother says she never did understand arithmetic, and Father says he can't show me because they do everything in such a round-

about way at school, and not on business principles at all. And Bob says he's forgotten all that part of the book.'

'Then ask Miss Jones.'

'There's no use asking her, either. She says she's explained it often enough in the class, and if I can't understand it I'll have to go back, and I do think it's too bad, because I might skip two classes in everything else, if it wasn't for this horrid old arithmetic.'

'Well, I wish I could help you; but I just do the sums. I never know how I do anything, and I never could explain why, as they're always bothering about.'

'Well,' said Anna, opening the gate, 'come over to-morrow afternoon, will you?'

'I guess so,' and Grace walked away while Anna went into the house.

All night she dreamed of her lessons, and in the morning she got up feeling tired and languid. After breakfast, she made her bed and dusted her room, like the orderly little girl she was, and put some fresh roses, pink and dewy, in the great bowl on the hall table, and then, taking her slate and arithmetic, she went out into the orchard to try to study a little. On the way there, she saw two great butterflies hovering over a flower-bed, and she dropped her slate for a moment, and ran back for her get and bottle of camphor, for Anna liked to catch butterflies and study them just as much as she hated to study arithmetic. She found a comfortable place under her favorite tree, and then tried to settle herself to a battle with fractions; but, somehow, she couldn't study; all out of doors was too pleasant; and presently she slipped down on her back, and with hands clasped under her head she stared into the green tree above her, and wondered idly why blue and green didn't 'go together' when the green branches looked so pretty against the blue sky, and thought how ugly it would be if the sky were red all over the heavens, or yellow, or white, or black, or anything that 'went' with green in dresses or bonnets, instead of just the blue it was.

Then a queer thought fitted through her head that it was a kind of arithmetic that things were so, and couldn't be any other way and be right, and, recalled to her work, she sat up with a sigh, and took up her slate, saying aloud, 'Hateful old thing! Why can't somebody invent a slate that'll do all the sums you put on it?'

Just then a glorious great butterfly flew near her, and settled on a clover near by. Quick as thought Anna's hand fell upon the handle of her net, and the next instant he was a prisoner.

'Oh, you beauty!' she said, as she held him carefully between her fingers, 'Oh, you beautiful fellow! I must have you!' and reaching for her bottle of camphor, she uncorked it with her teeth, and poised it ready to pour a drop on his head, when she stopped and looked thoughtfully for a moment, then, opening her fingers, she said: 'Fly away, poor thing! You're too pretty to kill.' But as it flew, she thought regretfully, 'I shall never get another half as good.' The butterfly alighted on the same clover bloom as before, and as Anna watched it she saw it slowly disappear; it seemed to melt into the air while it apparently sat still.

She rubbed her eyes. 'Well, that's funny.'

'No, it isn't—it isn't funny at all,' said a sharp little voice. 'It's the way I always do. You need experience. That's the reason I came.'

She surely wasn't dreaming; no, for she saw the sunshine and the trees and the grass—all that she had seen before—but on the clover bloom sat a delicate little figure, and not a butterfly at all. It might have been six inches tall, it certainly wasn't more, and it wore a gauzy dress of green and blue, so beautifully combined that the colors blended and harmonized everywhere.

'Well, well,' said the sharp little voice, 'How do you like my looks? Can't wear blue

and green together? Nonsense—all nonsense. There's nothing like experience.'

'Who are you?' Anna said at last. She had been too astonished to speak before.

'Who am I?' the fairy began in the same sharp voice as before, but see presently changed her tone to a softer one, saying, 'Well, how should you know, to be sure? You haven't had much, that's true. Why, I'm the Fairy Experience, and none of the fairies are as well known as I am; sometimes I'm very pleasant, but I'm often very disagreeable. But I can't help it. You see here are some people who have to see every worst side of me before I can knock any sense into their heads. But that's their fault, and not mine.'

'But what do you want with me?' asked Anna.

'Well, I happened to be about here this morning, for I had the clover blossom to attend to, and I heard all you thought, and when you let me go—I was the butterfly, you know—I thought I'd do you a good turn.'

'My! Were you the butterfly?' and she drew a breath of dismay. 'It's lucky I didn't put camphor on your—I mean his—head, or I should have killed you dead.'

'No,' said Experience, 'you couldn't have killed me, only the butterfly part of me; but I should have had a dreadful headache after that camphor. I'm glad you didn't!'—and she nodded her head pleasantly. 'Sometimes I do get into scrapes, changing my shape as I do—for even Experience gets into trouble; but I shall look out for the girls with nets after this. But come, tell me all about this arithmetic trouble.'

So Anna told how a week from Monday was examination day, and how she couldn't understand her sums, and how anxious she was to be promoted. The fairy listened attentively with one finger on her lip.

'So—so,' she said, as Anna paused. 'I see; and you want me to help you. Let me see—you don't understand, and you want to. Well, sister Brains and my brother Application could do more for you; but I can give you experience. That may help you to like Application some day. He's apt to be a very tedious fellow, they tell me. Let me see. Oh! I have it!' and spreading two bright wings that Anna had not noticed before, she flew down and alighted on the frame of her slate, and tapped it three times with a wand that she held in her hand.

'There! Now put down an example.'

Anna opened her arithmetic and put one down, and the fairy sat perched on the rim of her slate, closely watching her.

The example was no sooner down than a wonderful thing happened. The sum did itself. The answer appeared instantly, figure by figure, and in less than a minute the answer stood all right. Anna, in her astonishment, dropped her slate, and the fairy perched upon her knee, smiling.

'Will you keep it so, or shall I turn it back again?' she said.

'Oh, no!' said Anna, clutching her slate in a hurry. 'Let me have it. Oh, thank you, thank you! Will it always stay so?'

'Just as long as you want it so.'

'Then I shall want it so always,' and Anna's tone was very decided.

'Humph! I don't know,' said the fairy, doubtfully. 'But I can't always tell. I only know it's my business to give everybody, old and young, little and big, experience, and this is some of yours. There's ever so much more for you. And now I have just one thing to say to you—you must promise not to speak of this wonderful power that I have given to your slate to any one.'

'Not even to mother?' said Anna.

'No, not even to her; if you speak of it, the slate will be just like a common one again.'

'Then I suppose I'll promise,' said Anna, 'but I wish I could tell Mother.'

'Well, is that a promise or not? Come, I'm going. I've a good deal to attend to!' and the fairy stood up and shook her wings, and her voice grew sharp and hard.

'Oh, yes, I promise. I couldn't spare the slate now. But wait a minute, please. Tell me what you were doing on the clover blossom and why you were a butterfly.'

'I was a butterfly just as I take a million other shapes, for I appear to different people in different shapes, and I was on the clover blossom because I've noticed that lately on this farm the clover doesn't grow as stocky as it should, and I had a word of experience to whisper to the roots by way of the blossoms. Now, good bye!' and whether she flew away or vanished Anna couldn't tell, but she was gone the next instant.

At first Anna felt that she had been dreaming, and to satisfy herself that she surely had been, she took up her slate and put down some sums, scarcely hoping to see anything strange. But as before, figure, by figure the answer appeared, and Anna felt in a fever of excitement as she began to realize that there was no more study for her as far as arithmetic was concerned. She put down examples from the very back of the book, and they did themselves just as the others had done.

'I shall never need to study any more,' cried Anna. 'I'll go right in and tell Mother.' 'But then she remembered her promise and stopped short—for she was by that time running home. 'Oh, it doesn't make any difference whether they know it or not,' she said to herself; but she knew it did make a great deal. She sat down again, and put down neatly and carefully all the examples for Monday's lesson, and the answers appeared one by one, and each sum was perfectly and clearly worked out. They made quite a fine appearance when both sides were covered with the neat figures, and, strange to say, the figures that did themselves were exactly like her own, even to the little quirk that she always put on the end of her figure two.

The duty of confessing Christ before man is thus emphasized by His own words: 'Whoever therefore shall confess Me before men, him will I confess before My Father which is in heaven. But whoever shall deny Me before men, him will I also deny before My Father which is in heaven. He will in this respect treat us therefore as we treat Him.'

LITERARY NOTE—"The Makers of Modern English; a handbook of the Greater Poets of the Century" by William J. Dawson is to be published this week by Thomas Whittaker, simultaneously with the London edition. The same firm issues Mrs. Molerworth's charming story for older girls entitled "Neighbors"; and Lady Florence Dixie's book with a very appetizing title "The Young Castaways or the Child Hunters of Patagonia."

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DIED.
SHERWOOD—At Hill-Crest, near Brookville, Ont., on the morning of the 20th September 1890, PAVSOR, second son of Wm. Sherwood, Esq., Barrister, aged 21 years and 8 months.
LAMBERT—At Vine Lynne, New Edinburgh, Ottawa, on Sunday morning 3rd August, 1890, at 20 min past 11 o'clock, Oliver Henry, dearly beloved and second son of the Hon. Octavius Henry Lambert, aged 7 months and 4 days.
The funeral, which was private, took place to Beachwood Cemetery, on Tuesday afternoon, Aug. 5th, at 3 o'clock.



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MISSION FIELD.

MISSION WORK GAINS.

[From a Sermon by the Bishop of Peterborough]

[CONTINUED]

Another great gain we have from the Missionary work is from time to time a revival of forgotten portions of our faith. Those dogmas in our creeds that have been the results of controversies that shook the Church in former days to her very centre, often lie in the great Catholic Creed as trophies lying in some military magazine than as weapons in a store house to be snatched up and used in the hour of danger. They have done their work and lived their day, and we repeat them with languid assent and never think of using them in our daily life. But when the missionary goes out and encounters the old foes of the Church, though with new faces, and when he finds these very same dogmas, half forgotten here, are full of life and power there; when he tells us they are weapons of strength snatched down from the walls of the Church's armoury and borne foremost in the fight, then the old truth has a new life; we see it may have still its preciousness, not only its doctrinal but its practical value, and we try to live it out for ourselves. And thus again you see old portions of the Creed, that we thought buried, share the resurrection of the Lord of the Creed, and how the gravestone of forgetfulness and the seal of ignorance are rolled away and broken, and they come out and take their place amongst us as living things, and the Lord's voice is heard speaking to us in them, and our hearts burn within us once more as He in them speaks to us and walks with us in the way that leads and winds round our houses of prayer and our homes here in Christian England.

And, in the next place, surely we learn the lesson of Christian unity. There is no need to dwell much on this. The divisions and the schisms of Christendom,—Christianity split at home into two hundred and eighty fragments,—are its disgrace and its weakness. The missionaries tell us how these divisions hinder their work abroad, and how they are compelled to neglect and forget them. They tell us how the missionaries, though of different communities, when they stand face to face with the terrible evils of heathendom, stretch out their hands one to another and march on in all but an united body against those evils, and then the thought occurs to us: 'That which they do abroad might we not try in some measure and degree to do at home?'—not by uttering the mere platform kind of platitudes about sinking minor differences which cannot be sunk so long as men feel them earnestly, but rather honestly striving to eliminate them once for all with an earnest desire and prayer that the divers component metals of the great Church may be fused and melted together into one, and so prove the might of the keen edged weapon of the Church at home as well as abroad.

And, in the last place, brethren,

think what the Church gains by the message and the example of Christian heroism in the mission field. We do not forget, and God forbid that we should ever forget, how many a deed of Christian heroism there is done at home; we do not forget that there are lives in this our home, our native country, in England, devoted to God with the spirit of daily martyrdom, that spirit of long patience and loving sacrifice; but these deeds of martyrdom, these lives of sacrifice, are comparatively little known, they do not strike upon the imagination as some great deed of sacrifice does when it comes home to us from the mission field. When we hear, for instance, of some band of missionaries giving their lives in the weary, wasting struggle with the fever that lays them low one after the other, until the forests of Africa are dotted here and there with the white crosses that mark the missionaries' graves; or when we read the story,—surely never to grow old, in our day at least,—the story of that little boat that floated out from the shore of the heathen isle in the Pacific, where lay in his last sleep the great and good missionary Bishop, with his hands folded upon his breast, clasping the palm leaves that had been placed there by his ignorant and Pagan murderers, at once the symbol of his mission and the type of his glorious crown of martyrdom; or when we read the journals of Bishop Hanington, as he sits in his tent writing the last words, with his pen in his hand—words of patience and yet of triumph, full of calm and quiet courage, as he waits to be led out to a foul and cruel death at the hands of the heathen; as these things come home to us in our work here at home, is it not true that 'the tidal waves of other souls are up into our being rolled'? We take shame to ourselves for the fretfulness that we have in our work at home, for the ease with which we are diverted from the work by comparatively small opposition, and our own impatience of false accusations, for our anger at resistance, for our easy weariness in well doing, and we give ourselves once more to the work. And so into the homes of many a quiet country pastor, in the somewhat stagnant life, and yet not the pure and perfect life of his country parish, or into the home of some outworn and weary servant of Christ in the great streets, in the lanes and the slums of our great cities, ready almost to sit down in despair, there comes fresh strength, fresh vigour; and the missionary abroad has given courage to his brother at home, and we feel once more the blood of the martyrs proves still the seed of the Church.

In this way, and in a thousand other ways, does the work of the Church abroad enrich and strengthen the Church at home; and this the lesson, the one great lesson, that out of many I have ventured to take for your encouragement and your guidance to-day,—it is this lesson, that large and even lavish expenditure for Christ is never wasted, and that timid and narrow economy may be a very serious loss. And so, if we only see and believe it, the old story

repeats itself again and again: the cruse is not exhausted, the barrel is not emptied, and the Church takes from her store to give to the missionary and prophet of the Lord. The ointment—the infinitely precious ointment of devoted love and self sacrificing gift,—costly beyond conception, is no waste when it is poured out; its fragrance still pervades all the surrounding work, and fills the souls of those who breathe it with new joy and with new strength. And so we gather strength, we gather wealth, from the work that we do abroad, and year by year they grow in our hearts and souls, if we will take in this lesson in all the fulness of its strength, in all the encouragement of its hope, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

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TEMPERANCE COLUMN.

PUBLIC DRUNKENNESS.

The Lancet, London, England.—

It is a fine question how far convictions for drunkenness may be relied on as a criterion of the amount of alcoholism in any given community. But they are criteria. In any aspect—social, moral or legal—they are of considerable importance. How shall we fix a standard of virtue and vice in this question? We do not know. All we can do is to note the communities which drink little and contrast with them those that drink much, in the hope that the latter may feel moved to imitate the former. The contrasts are very great, and make us curious to know whether police morals in one community are not more austere than in another. To show almost at random the greatness of the contrasts: In the county of Norfolk, 292,209 people yield only 389 convictions, whereas in the county of Northumberland 230,611 people yield 2,488. The North of England towns have the discreditable distinction of drinking most heavily. Take Tyne mouth, for example, with a population of only 44,118, there were 1,706 convictions, whereas Hartings, with a population of 42,268 gives only 94 convictions. "They that are drunken are drunken in the night," is particularly true of Irish drunkenness. Of 1,545 arrests in Dublin, no less than 99 occurred between 7 p.m. and 12 p.m. In other cities, of 872 arrests, 495 were between these hours.

Such facts indicate what is well known, that the latter hours are those in which most of the bad drinking takes place. England is taking a very active and creditable part in the attempt to prevent the importation of alcohol into the interior of Africa to the demoralization of its native races. Charity begins at home. It can do better work than labor to abate the alcoholism of home communities. This is no work for mere teetotalers to do. It demands the co-operation of every intelligent and sober man, who, by reason or example or suggestion, can influence his fellows, and keep them from disease and premature death.

FROM A BUSINESS STAND POINT.

N. Y. Christian Advocate, Sept. 4.—A liquor dealers' convention was recently held at Rock Island, Ill., at which the subject of life-insurance in its relations to the liquor business was discussed. The fact was conceded that insurance companies refuse to take risks on saloon-keepers because the death-rate is higher among them than among men engaged in any other mercantile pursuit. The convention sought to remedy this difficulty by instructing its delegates to the State Liquor Dealers' Convention, which meets at Joliet in October, to use their influence to secure an insurance institution in connection with their own association. In-

surance companies aim to conduct their business on a safe basis. Tables are prepared with great care showing accurately the death-rate in various callings. The facts are indisputable. They leave the saloon-keeper among the unsafe risks. Rum blights all its touches.

Railroad companies also find themselves compelled to distinguish against those who use liquor, excluding from their employ men who use strong drink. Merchants, bankers, and manufacturers find it necessary to prohibit the use of liquor in their establishments, and to inquire into the habits of applicants who come to them for positions.

This is one great change which has been produced by accumulating information and sentiment on this subject. Formerly the fact that a man used liquor did not render him objectionable as a mechanic, an engineer, a bank teller, or book-keeper, nor did life insurance companies refuse to take a risk on his life. Only habitual drunkards were excluded. These changes have been brought about, not through conformity to the whims of theorists, but by the exigencies of business. Such facts are significant. They show the demoralizing and destructive tendency of the saloon. The progress of business, the security of life, require its suppression. If the State of the future is to be one in which commerce, manufacture, and agriculture shall reach their best condition, and human life be scrupulously protected, it will be a State without a saloon.

PRACTICAL SUGGESTIONS.

Carelessness in measuring and preparing a dish is often the cause of a failure. When a recipe is found good, it should be followed exactly.

It is not only an economy for homemakers to keep an account book, but it is a great satisfaction to know, from year to year, exactly what has been expended.

The excellence of baked potatoes depends upon eating as soon as done, and not before. They are worthless till cooked, and dry rapidly as soon as baked through.

To remove claret stains from table linens, rub on salt as soon as possible, and wash in the usual way. If not entirely removed, apply lemon juice and dry in the sun.

What is more disagreeable to use than a rusty flat-iron? Rub them with fine emery dust and sweet oil. If you cannot make them smooth, send them to a factory and have them ground.

If the stove is cracked, a good cement is made for it as follows: Wood ashes and salt in equal proportions, reduced to a paste with cold water, and filled in the cracks when the stove is cool. It will soon harden.

If you do not wish for His kingdom, don't pray for it. But if you do you must do more than pray for it: you must work for it.—John Ruskin.



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A novel feature marks the English naval manoeuvres this season. As each war ship arrives at Devonport a number of officers and men are reported wounded, and are speedily taken ashore, some in cots, by surgeons, special provision having been made beforehand for their reception in hospital.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

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A man sixty years old was married recently in a small German town to a woman ten years his senior. The bride insisted upon having a great wedding, with the addition of a 'special' marriage sermon from her pastor. Her feelings can be imagined more easily than described when the pastor began his sermon with the text: "Father, forgive them, for they know not what they do."

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WM. DANIELS.
Springhill, Oct. 1883.

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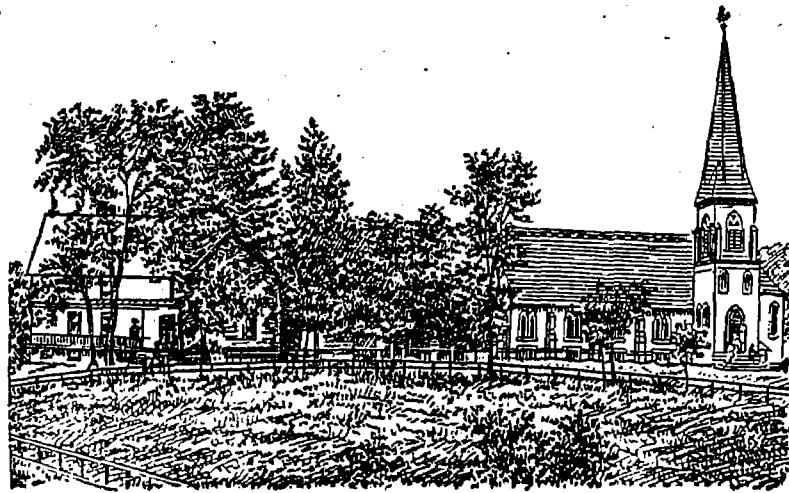
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